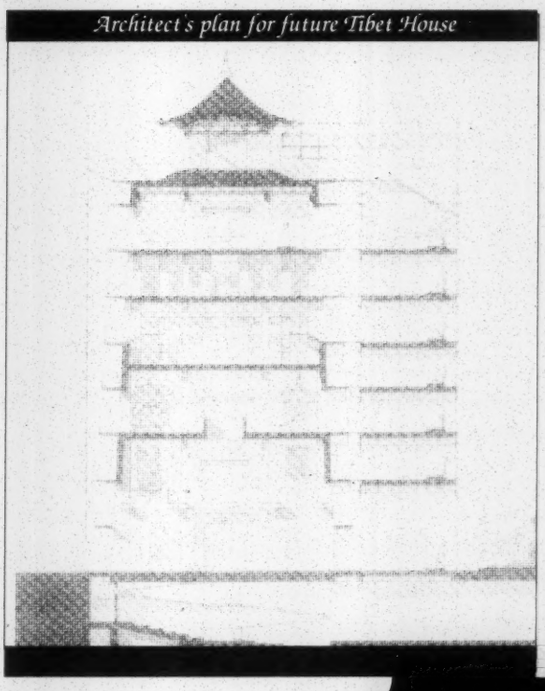
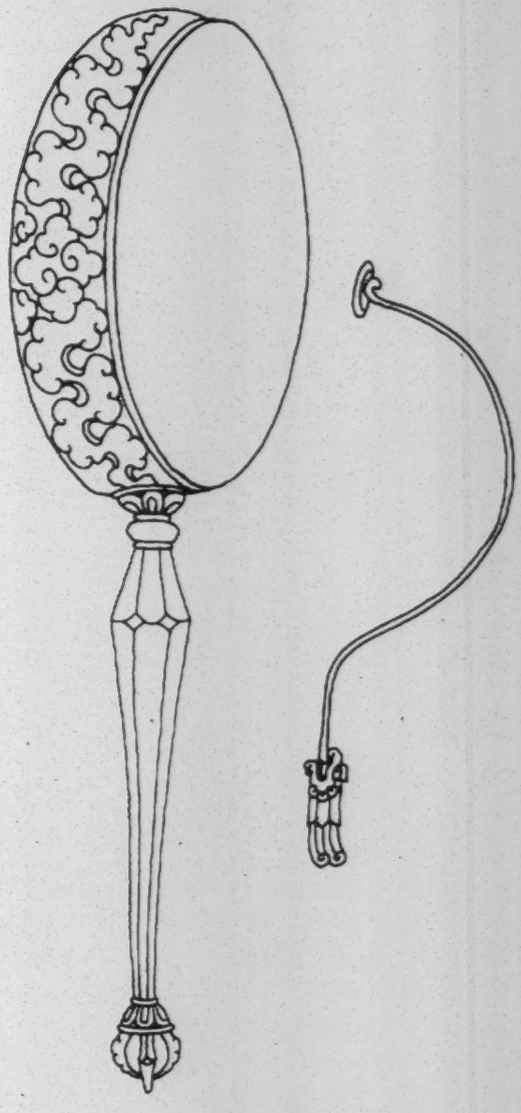


Architect's plan for future Tibet House

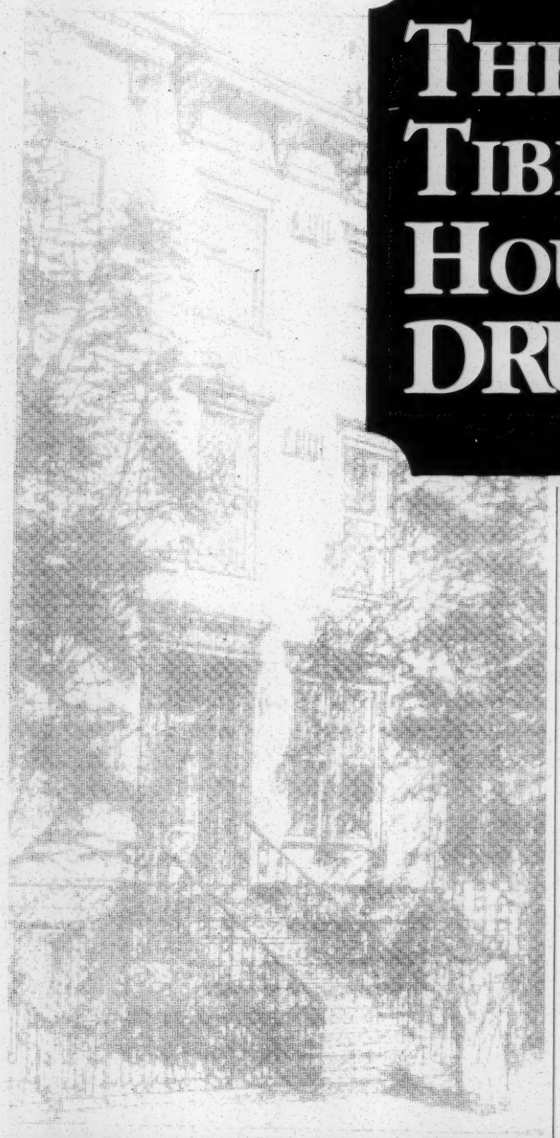


THE TIBET HOUSE DRUM

VOLUME 2
ISSUE 2
FALL 1993
N.Y.C.

ANNUAL MEMBERSHIP RENEWAL APPEAL

"A TREKKER'S TALE" BY PERFORMANCE ARTIST, LAURIE ANDERSON



Tibet House Building New York

Letters

. . . from the the President

Dear Tibet House Members,

Greetings! We had a lovely trip to Tibet, visiting Lhamo Latso ("Goddess Oracle Lake") and hiking through remote passes with an intrepid group of Tibet House members (see report below). We found the people of Tibet under even more pressure than ever. As we were leaving Lhasa for the trekking portion of the trip, there was a serious protest demonstration over rising prices caused by the huge influx of Chinese into Central Tibet. The Chinese police suppressed this protest by force with tear gas, blows and arrests, and then the crowd turned to demands for independence, with the usual police escalation ensuing. It is really sad. On the other hand, we took great heart as usual from the indomitable courage and good will of the people of Tibet. Although they are feeling overwhelmed by an avalanche of unprecedented numbers of Chinese settlers, their spirits are buoyant, calm and confident that these hard times and confused policies just cannot go on much longer.

On the cultural front, we were alarmed by the deterioration of wall paintings everywhere, because of climate changes in Tibet. The rainfall seems to be drastically increasing in Central Tibet due to the deforestation in the East. Thus the few Tibetan frescoes that escaped the devastation of the cultural revolution are now being finished off by moisture. Even some of the new restoration work (some of it of dubious quality though immensely colorful and cheerful) is already showing signs of deterioration. We all felt energized to persist in Tibet House's mission to get international conservation experts to focus on the preservation of whatever is left or can be restored in Tibet.

Now we're getting ready for another season, first of all getting this newsletter out to you, dear members. We have a rich program of events and classes, at which we hope to see as many of you as possible. This summer we formulated a major grant proposal to initiate the Tibet House Archives. This fall we will prepare several other long-term educational and cultural initiatives.

As I write this, His Holiness the Dalai Lama is giving an historic address to the Parliament of the World's Religions in Chicago, convened on the 100th anniversary of the parliament of 1893 at which Soyen Shaku and Swami Vivekananda first brought Eastern wisdom and spirituality to the attention of the American public. At this meeting, His Holiness will demonstrate even more forcefully how very practical for our times is the Tibetan philosophy of universal responsibility and compassion. Let us hope that the next century will see real progress in spiritual and scientific cross-fertilization between East and West, with a restored Tibetan nation making its own unique contribution.

We are glad to welcome quite a few new members. We hope old members will continue to renew their memberships and get others to join in supporting this beautiful and profound civilization. The people of Tibet are counting on us. We and they need your help more than ever.

With all best wishes,

Robert A.F. Thurman, President

. . . from the Director on Leave

Dear Members and Friends of Tibet House,

Last August I was invited to attend the forty-fifth session of the UN Sub-Commission on Human Rights in Geneva to work with the Tibetan lobby. I was asked to contact Latin American experts and diplomats and brief them about the situation in Tibet. It was very difficult and stressful work, as the Chinese delegation put enormous pressure on the members of the Sub-Commission to vote against the resolution. On the whole (and in private), the experts and other delegates appeared aware and didn't question the extent of of human rights violations in Tibet. They were more suprised when I described the extent of the cultural destruction, the situation in monasteries and in the schools. I asked experts to imagine a country like Mexico, for example, suddenly finding itself with perhaps only three pyramids, two-and-a half colonial churches, one-third of a museum, half a University (the half without the library, of course).

I also went to Paris, where I met several Latin American delegates to UNESCO, again to find little understanding of the scope and extent of the cultural destruction in Tibet.

In Paris I visited the newly opened "Maison du Tibet" busy with many new and exciting projects, among them a screening of Bertolucci's "Little Buddha" during His Holiness the Dalai Lama's visit scheduled in November.

I also had the chance to meet with Heather Stoddard Karmay and go over her latest report and photographs on the conditions of cultural sites in Tibet. Since our trip to Tibet in October 1992, the Chinese have really accelerated their work, so many places, monuments, houses in the Barkor, paintings in temples have been torn down in the last few months. The whole civilization in Tibet is crumbling, right before our very eyes, and human rights "experts" from around the world pretend or choose to ignore it. In our next issue, we will discuss Heather's report at length and some new international initiatives that are emerging, hoping to curb the Chinese destruction projects.

This Fall issue is an important one for the Tibet House Drum, because this is the time of year we ask you to renew your membership. Up to now, with your kind gifts, this small organization has done a lot for the cause of Tibet and the Tibetan people inside and out. We need your help and hope this year you will continue to support Tibet House you have done so generously in the past.

All the best,

Anna Souza

LOST EMPIRE OF THE SILK ROAD: Buddhist Art from Khara Khoto

Double-Headed Buddha Early 13th Century Sculpture From the catalog of the exhibition.

A fascinating exhibition of Buddhist art on loan from the Hermitage Museum of St. Petersburg opened in June at the Villa Favorita on the shores of Lake Lugano, Switzerland. Elegantly installed in spacious galleries, "Lost Empire of the Silk Road" has a story as interesting as the art is beautiful. The Russian explorer Pyotr Kozlov was intrigued by Tibetan culture. He had been fascinated by stories of the "Black Town" of Khara Khoto, north of the silk route that connected China with the West, which was a flourishing center of trade and Buddhist culture before its destruction by Ghengis Khan in 1227. At a meeting in 1905, the exiled 13th Dalai Lama encouraged Kozlov on his quest and presented him with two sculptures, telling him to always keep with him the statue of the Maitreya, protector of travelers. After many expeditions in Tibet and Central Asia, Kozlov finally located Khara Khoto in 1908, following in the footsteps of Marco Polo. He began excavations that yielded many treasures, the greatest of which was a stupa just outside the northwest wall of the city. In it were buried thangkas painted on cloth, silk and wood, textiles, manuscripts, sculpture and artifacts, all in a remarkable state of preservation due to the dry desert air. Kozlov's journals relate that "from these sacred Buddhist relics there emanated something living, something expressive, something unalloyed; we simply could not take our eyes off them, so inimitably fine were they."

In the center of the stupa stood a wooden pole surrounded by twenty life-size statues which appeared to be conducting a religious ceremony. There was too much to carry back to Russia, so the clay statues were reburied and left behind to be retrieved on the next expedition. In the preface to the catalogue, exhibition coordinator Francesca von Habsburg tells the story:

"In 1923-6 Kozlov returned to recover the remaining part of the treasure that he was unable to carry back to St. Petersburg after the 1909 expedition — the huge clay figures from the stupa, which in the 1909 expedition had been buried for safe keeping. But drifting sand had so changed the landscape in the intervening years, that they were unable to trace the spot where the statues had been re-buried. Kozlov arrived in Ulan Bator in 1923 with a Buick motorcar, piled high with luggage like a camel, and tried to reach Khara Khoto again. He managed to get permission to cross the new border, slipping and sliding across the trackless desert, with its monotonous hillocks and plain, and finally reached the spot which it seemed he remembered so well, but there was nothing to be found. Everything was covered, buried in sand."

Kozlov's treasures were sent to Russia, where they caused a sensation. The Hermitage collection contains in all 3,500 items from Khara Khoto, with Tibetan and Chinese traditions equally represented in both content and iconography. The thangka paintings in the show at the Villa Favorita display a surprising variety and richness. They are of three distinct styles - Tibetan, Chinese and Central Asian. Highlights include an exceptionally beautiful fragment of a painting, only three inches square, of a Siddha seated in a red cave on a spotted skin, a dakini at his foot. The Central Asian color also gives added interest to the Tibetan thangkas. Some of the Tibetan paintings and the wonderfully unique sculpture of a two-headed Buddha were exhibited at the Paris exhibition in 1977, "Gods and Demons of the Himalayas." A number of paintings also appeared in

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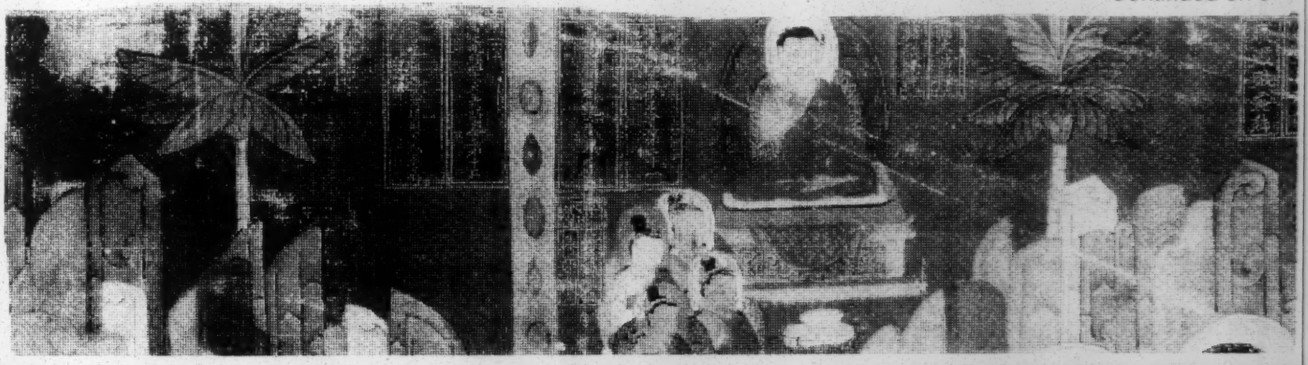

12th Century Tangka fragment. From the exhibition.

Tibet House Trip to Tibet 1993

Fourteen members of Tibet House undertook a remarkable "inner and outer journey" of Central Tibet from May 17 through June 10. The trip was led by Prof. Robert A.F. Thurman, president of Tibet House, and Tom Cole of Inner-Asia Expeditions of San Francisco. The group flew to the Lhasa Valley from Chengdu, China and, accompanied by a Tibetan guide, spent six days visiting sites that included Drepung, Sera and Tsurphu Monasteries. Leaving the relative comfort and "low" altitude (12,000 feet) of Lhasa, the group traveled by jeep to the Rudok Valley via Ganden, Reting and Drigung Monasteries. At Rudok, they joined local yak drivers, yak teams and Nepalese sherpas

Tibet House Trekkers

to begin twelve days of trekking and camping across the mountain. The goal of the trek was to visit the sacred Lhamo Latso (Goddess Soul Lake) and to reach the Olkha Chholung Retreat Monastery, near which the great Tsong Khapa received his enlightenment in 1398.

Tibet House asked the trekkers to share their impressions of the trip. Barbara Furin Sloat writes from Ann Arbor, Michigan:

We walked for many days, often eight hours a day, over mountain passes up to 16,500 feet high. Camps were set up in valleys between 12-14,000 feet, wherever adequate grazing could be found for the animals. In the absence of detailed maps, we relied on the advice of occasional pilgrims we met along the vast and virtually pathless route. Westerners don't often–if ever–get permission to go to these areas, so we must have been quite a sight! We were able to stay overnight at Lake Lhamo Latso and did reach Olkha on June 4th, to celebrate the full moon anniversary of the birth, enlightenment and parinirvana of Shakyamuni Buddha. Bob performed a full moon "fire ceremony" at the monastery that night, to the rapt attention of the many monks and pilgrims we were honored to join.

The journey exceeded my expectations in all ways, both in difficulty and in benefit. This transforming experience has further inspired my support and advocacy of all efforts to preserve the people and culture of Tibet. How exciting to hear that this kind of support will be offered at my own institution, when His Holiness the Dalai Lama receives the Raoul Wallenberg Medal, one of the University of Michigan's highest honors, in April 1994.

Jonathan Ingham of New York sent this excerpt from his journal, written on the fourteenth day of the trip at Lhamo Latso:

We awoke to a frosty but snowless morning... Quite a few Tibetans were there; where they came from is a mystery, as there were no signs of habitation as far as the eye could see up and down the major valley, and the lake being so high our vantage point was second to none. We then had a leisurely breakfast, after which we took some group photos by the lake. Jodie took Polaroids of the Tibetans to their unending pleasure, especially after she began to distribute them. The instinct to corner the market shows up even here, as it turned out that half of the pictures were commandeered by our yak driver. As we walked down the hill our guide, beaming, showed me three which he had secreted in his hat.

Camp at Lhamo Latso. Photo: Barbara Furin Sloat

We walked up the valley past the place where we had come in from the West the day before. It seemed endless. One is able to get to Chong Korghyel by climbing out of the bowl behind Lhamo Latso but we were advised that the pass was still snow-covered and dangerous, so we opted for the L-O-N-G way around. It was beautiful and I would say, except for the fact that these days have been a little rigorous for the average trekker, that this has been a first-rate route. We left at 10 and I got in at 7 with the yaks. It is now 8 pm. and the rest of the group is not yet here. They are going to be ready for the sack!

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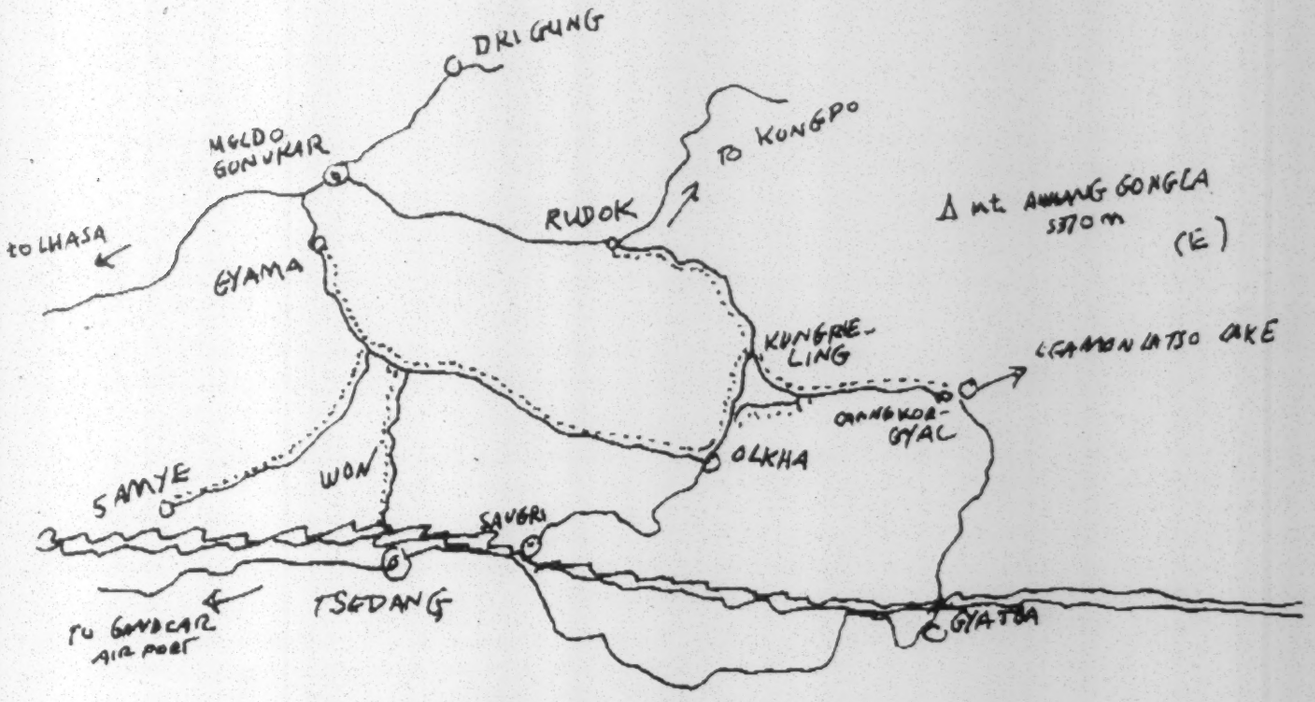
"A TREKKER's TALE" by Laurie Anderson, Performance Artist

Last spring we were backstage in Town Hall at a benefit for Tibet House and Bob Thurman was telling me about the trek he was planning. It sounded amazing–a long walk up in the mountains of Tibet. But more than that, it was a kind of pilgrimage. One of the goals was to reach Lhamo Latso, the Goddess Soul Lake, where the new Dalai Lama's name is revealed in code written somehow on the surface of the water. I have always loved the idea that words can be hidden in nature, not like Santayana's claustrophobic vision of all the stars suddenly spelling out "pax romana" but somehow more subtle, mysterious. The second goal was to do a full moon ceremony on the Mount Odegungyel Shinjey Jabuk on June 4th. This also happened to be the evening of my birthday and that settled it. The perfect birthday party. I decided I had to go.

The maps sent by the travel agency looked a little like parchment from an old treasure hunt. Distances weren't indicated and mysterious dotted lines criss crossed the page leading to places like Drikung, Sangri, Rudok, the Olkha Valley. I spent weeks getting all the equipment,



water purification tablets, a huge variety of weather proof gear, first aid, battery chargers. The list was three pages long and I carefully checked things off. I clomped around New York for weeks in my new hiking boots trying to break them in. (A tip for trekkers: coat your feet with Vaseline and always wear two pairs of socks and you will never get blisters.) As I clomped, I carried my new video camera shooting endless test tapes. I planned to document everything.

We left in May. After a grim stopover in Chengdu, we flew over the Himalayas into Tibet. We spent several days in Lhasa, adjusting to the altitude. I carried my tripod and camera everywhere, hoisting it up narrow ladders, occasionally giving the camera to kids to try out. (Playback through the viewfinder was always a hit.) We followed Bob through the Potala, several monasteries, up and down the back streets, and of course into the dim recesses of the temples where he explained in vivid and passionate detail what we were seeing, picking out the details with his flashlight. He seemed to be describing another world, one that I knew virtually nothing about; then every night I dreamed that I revisited these places in the exact order of the day's tour except that all the buildings were empty. That way, I got to see everything twice.

After a week or so of this, we met our Sherpa guides and twenty-seven yaks and set out for the mountains. There were twelve of us, all more or less hiking material but with our different styles. In the morning we sort of hopped along the trails to keep warm. Then as it got hot we slowed down a bit, wading through streams, winding our way through the tough gorse, yak turds, rocks and as we got higher, through snow. And always, always we were surrounded by the tallest, sharpest

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TIBET HOUSE WINTER PROGRAMS

TIBETAN LANGUAGE CLASSES

Courses in written and spoken Tibetan, October 5-November 23. All classes will be held at the Tibet House, located at 241 E. 32nd St., between 2nd and 3rd Avenue, New York City.

Communicating in Tibetan

8-week course in colloquial Tibetan. This course uses a comprehensive approach in teaching adult students the basic skills to communicate with ease in a Tibetan-speaking environment. Classes of 5 students meet once a week for 75 minutes.

Course fee: $120.00.

Written Tibetan for Beginners

8-week course in written Tibetan covering the major elements of Tibetan grammer and syntax. This course focuses on developing basic reading and writing skills. Classes of 7-10 students meet once a week for 75 minutes.

Course fee: $80.00.

Translation

8-week course in translation for those who have completed the beginner level in written Tibetan and are interested in translation of Tibetan Buddhist texts. This course is based on a program developed at Columbia University. Classes meet once a week for 75 minutes.

Course fee: $120.00.

LECTURES

October 20, 6:30 pm.

The Wheel of Time Sand Mandala

A slide lecture to celebrate the release of the book ***The Wheel of Time Sand Mandala: Visual Scripture of Tibetan Buddhism*** by Barry Bryant. The book is a beautifully illustrated introduction to the art and spirituality of the Tibetan sand mandala, brought to America by the monks of Namgyal Monastery and seen by millions across the country. Copies of the book will be available for sale.

THE FEMININE PRINCIPLE IN BUDDHISM

Tibet House and the New York Dzogchen Community are delighted to announce **The Feminine Principle in, Buddhism Series I,** a lecture series that will invite the participation of an eclectic group of scholars and practitioners of Buddhism to discuss a topic of their choice on the above theme.

Pre-registration is a MUST. To register and for further information, please call Tibet House at (212) 213-5592. Lecture fee: $7.00 for members of Tibet House and the New York Dzogchen Community, $12.00 for non-members.

Tuesday, October 19, 7:00 pm. **Matthew Kapstein • Abode of the Goddesses: Some Places of Pilgrimages in Central Tibet** A slide lecture focusing on two pilgrimage places of the Kagyu and Dzogchen traditions.

Professor Kapstein is professor of religion at Columbia University. He is co-translator of the late Dudjom Rinpoche's monumental ***The Nyingma School: Its Fundamentals and History***, published by Wisdom Publications. Lecture will be held at Tibet House, 241 E. 32 St., New York City.

Friday, November 12, 6:30 pm. **Sakya Jetsunma Chime Luding • *A Historical Perspective of the Buddha's Teachings for Women.*** Sakya Jetsunma Chime Luding was born in Tibet in 1938 into the noble family of the Khon lineage, the spiritual and temporal rulers of the Sakya lineage of Tibetan Buddhism. She trained alongside her brother His Holiness Sakya Trizin, the head ot the Sakya lineage, and has been giving major teachings and empowerments since the age of eleven. She is one of the three women in the history of Tibet to have transmitted the Lamdre (the path and its fruition) teachings, and thus is a fully accomplished guru and lineage holder. She is known for her teachings on *Vajrayogini* and is considered an emanation of that *yidam* of enlightened feminine energy.

Jetsun Kushola will also be giving a public initiation and talk on **Green Tara and Avalokiteshvara** on Saturday, November 13 and **Instruction on Vajrayogini Practice** on Sunday, November 14. For details on these two events please call the Palden Sakya Center at (212) 866-4339.

Monday, December 14, 7:00 pm. **Bonnie Myotai Treace • The Zen Embrace: Gender and Non-Duality.** A discussion on the implications and the possibilities of the emergence of women as teachers in authentic lineages. Myotai will also examine some of the dynamics of the teacher-student relationship, the role of the Koan study, and the relationship and mutual dependence of lay and monastic practice. Bonnie Myotai Treace is the senior monastic practitioner at the Zen Mountain Monastery, where she has been in full-time residential training for the last ten years. She is the director of the monastery's outreach company, Dharma Communications, and is the editor of the Monastery's quarterly journal ***Mountain Record.***

Wednesday, January 12, 7:00 pm. **Tsultrim Allione • Places She Lives.** Tsultrim will read from this work-in-progress, the story of time she spent in the East in the sixties, her encounter with Buddhism, and her experiences both as a Buddhist nun and as a mother when she returned to the West. She will describe the subsequent double helix journey through traditional Buddhism on the one hand, and research into the sacred feminine on the other.

Tsultrim Allione, M.A. is the author of ***Women in Wisdom***, the first major study of women teachers and the role of the feminine principle in Tibetan Buddhism. She practices and teaches within that tradition, and is currently under contract to Viking Penguin for her new book, ***Places She Lives***.

Speakers in the next series will include Anne Klein, Miranda Shaw, Rita Gross, China Galland and many others!

r of events

Barry Bryant is artistic director of Samaya Foundation in New York. Lecture will be held at Tibet House, 241 E. 32 St., New York City.

Admission: $7:00 for members, $10:00 for non-members.

Tuesday, November 2, 6:30 pm.
Russia's "Great Game" in Tibet
The Younghusband Expedition into Tibet in 1904 was launched on the fears of the British that St. Petersburg was plotting to incorporate Tibet into the Russian Empire. This talk by David Schimmelpenninck will focus on Czarist Russia's diplomatic and academic interest and activities in Tibet during the 19th century.

David Schimmelpenninck is currently writing his dissertation titled ***Ex Oriente Lux: The Ideology of Asianism and Russian Foreign Policy 1894-1905*** at Yale University. He has just returned from a summer of archival work in St. Petersburg and Moscow. Lecture will be held at Tibet House, 241 E. 32 St., New York City.

Admission: $7.00 for members, $10.00 for non-members.

Tuesday, November 16, 6:30 pm.
Tibet: Reflections from the Wheel of Life
Tibet House and the Asia Society are pleased to present a slide lecture by authors Ian Baker, Carroll Dunham and Thomas Kelly in conjunction with Abbeville's publication of ***Tibet: Reflections from the Wheel of Life.***

This program is part of Asia Society's "Meet the Author" series. Tickets are available at The Asia Society reception desk, Monday -Saturday 11 am.-5 pm. For credit card orders, call (212) 517-ASIA. For mail orders, checks should be made payable to The Asia Society Box Office and enclosed with a stamped, self-addressed envelope. The Asia Society is located at 725 Park Avenue (at 70th St.) in New York City. Tickets: $10.00.

OTHER EVENTS

Sunday, October 24, 2:00 pm.
Slide Talk on Mustang
Until recently, Mustang, a remote region in the northwestern Nepal and its ancient walled city, Lo Monthang, remained inaccessible to foreign visitors. In November 1992, Dorothy Reilly, assistant director, the Tibetan Museum, was a member of an all-women trek to this area. She will give a slide talk about the journey, the subject of a February 1993 LIFE magazine article.

Lecture will be held at Jacques Marchais Museum of Tibetan Art, 338 Lighthouse Ave., Staten Island, New York, (718) 390-5253.

September 22 through October 16
A Photographic Exhibition
An exhibition of photographs taken by the women who were on the 1992 trek to Mustang, as well as photographs taken when Prince Joachim of Denmark visited Mustang two years ago, will be held in Manhattan at the Mokotoff Asian Arts Gallery, 584 Broadway, New York City.

Saturday, October 23, 11:30 am. - 5:30 pm.
Visit to the Newark Museum, a guided tour of the Asian galleries including their world-famous permanent collection of Tibetan art and the photo exhibition "Seven Years in Tibet, 1944-1951: The Photographs of Heinrich Harrer" with Valrae Reynolds, Curator of Asian Art. The tour fee of $45.00 includes round trip bus transportation from midtown Manhatten and a box lunch. To register and for further information please call the Institute for Asian Studies, Inc., at (212) 338-0159.

THE MYSTICAL ARTS OF TIBET: SACRED MUSIC SACRED DANCE

An afternoon of sacred music and dance at the Palace of Fine Arts Theater, 3301 Lyon Street in San Francisco on Sunday, November 21, 3:00 pm.

Ten monks from the Drepung Loseling Monastery will perform Tibetan Buddhist ritual dances and choral and instrumental pieces, playing ten-foot long dunchen trumpets, drums, bells, cymbals and gyaling horns. Each piece is the creation of a great sage or saint of the past, born from mystical visions and transmitted over the generations through an unbroken oral tradition. This sacred performance is said to contribute to healing in the listener and planetary harmony.

The concert is a benefit for Tibet House and the Drepung Loseling monastery. Individuals are invited to help sponsor the event. For a contribution of *$75.00*, each sponsor will receive a premium seat for the performance and an invitation to join the monks at a post-performance reception. If you are interested please call (415) 381-0415. Musician Mickey Hart and Robert Thurman, president of Tibet House, will introduce the monks. For regular tickets, which are *$17.00*, please call the City Box Office at (415) 392-4400.

Friday, December 10, 6:30 - 8:00 pm.
Sino Tibetan Art of the Ch'ien-Lung Period
Slide lecture by Terese Tse Bartholomew, Curator of Indian and Himalayan Art at the Asian Art Museum of San Francisco. Lecture will be held at St. Peter's Church, 54th St. & Lexington Ave., New York City. For further information, please call (212) 338-0159.

THE FESTIVAL OF TIBET: OCTOBER - NOVEMBER 1993 YOUNG HARRIS COLLEGE

The Festival of Tibet is a month-long series of events held at Young Harris College in Young Harris, Georgia. All events are free and open to the public.

Video - Symposium Series
Wilson Lecture Hall, Goolsby Center, 7:30 pm.

Thursday, October 7: **"Requiem for a Faith"** Tuesday, October 12: **"Heart of Tibet: An Intimate Portrait of the 14th Dalai Lama"**

Monday, October 19: **"Lost Horizons"** broadcast by ABC Prime Time on July 11, 1991.

Photo Exhibit
Heinrich Harrer: Photographs of Tibet, October 11 - November 12, Clegg Fine Arts Gallery. Reception, 1-3 pm. on October 24.

Continued page 9

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Laurie Anderson with children of Lhasa. Photo: Barbara F. Sloat

mountains I had ever seen, capped with snow and full of the ghosts of Tibetan tricksters. Sometimes at night in the big tent Bob told us stories about the tricksters and the ones about Milarepa always made everyone laugh. Who were these characters really? And what were they doing leaping around up here in the thin air? Whatever it was, we were somehow on their trail.

On the third day we walked up past 17,000 feet. I was beginning to see things. Glimmers out of the corner of my eyes. Jumping shadows. And then the headache. At first it was one of those headaches that feels there's a smaller head scraping around inside your regular head so that when you turn your real head the smaller head lags behind. The gyro was going. Altitude sickness, I thought, just a temporary thing. Any minute now it will go away. But I began to stop on the trail, to grab snow and pack it into my hat to cool.

Rapture of the deep is what they call it out in the ocean. The bends. A state of extreme disorientation. So that when you try to escape by swimming quickly towards the surface, you are actually swimming towards the bottom. And in the mountains where the air has thinned to a sharp crystalline substance, it can happen too. At the top of a pass suddenly a new peak looms ahead, shrouded in clouds. The false summit effect. So just when you think you're going down, you're going farther up. I had begun to feel like I was walking upside down.

On the fourth day, I became convinced that there was an enormous gash in my head and that something in there was slowly boiling. There was a loud roaring in my ears so I tried to talk loudly. Gradually I realised that I was shouting. That afternoon the other trekkers suddenly gathered around me. I was sitting on a rock and they were forcing me to drink water and rummaging around in the first aid kit. And I thought, "How sweet! They're pretending to look for medicine when there's really nothing they can do. And how kind of them not to mention that the top of my head has come off."

Out of nowhere, a nomad ambled up with a mule and I was hoisted on his back. In the evening, we reached the lake, Lhamo Latso, the Goddess Soul Lake. I tottered over to the edge but nothing was written there that I could see–only the reflections of yet more snow. I was, however, seeing strange lights dancing over on the horizon and enjoying the powerful impression that I could actually fly if I just simply tried to. But when I attempted to communicate this to the others, they ignored me. They were busy packing up my things.

And you know how when you get sick and want to do some kind of reality check, there's a way to send out a small part of yourself who flies out to get some distance on the situation, some perspective, and then reports back. I did this and got the report back in a flash. Not very good news here was the answer. You're sick all right. In fact, you're really sick. So I decided to double-check, you know, like when you're so tired you think you can't go on and there's a way to sort of look down and find out what kind of reserves are left and whether you can tap down into another level. Not good news here either. Rock bottom.

It was then that I started to hear the singing–a roaring coming in from somehwere not too far away. And then suddenly I was sliding down the mountain riding on the back of a tiny galloping Sherpa. He was panting. The moon was almost full and I looked around as the scrub brush flew by. Two of the trekkers, Tom and Lee, were slipping and sliding alongside, creating little landslides. They were running. Suddenly it occurred to me that I was being rescued. From what? From this singing? The most beautiful singing I'd ever heard? I tried again to point out the fantastic lights glimmering at the horizon but I saw that this seemed to make my companions nervous, so I stopped. Occasionally we would stop and they clamped an oxygen mask over my mouth.

Even though sledding down a mountain seemed like fun, I kept slipping into a strange sleep so I asked Lee to talk to me. "Don't let me fall asleep," I said. "I'm not really that tired." Lee had not been one of the talkers so far. Other trekkers had asked most of the questions, supplied the running commentary while Lee seemed to be more or less taking it in. But suddenly he began to talk. Non-stop. About everything. He was pointing out objects in the dark, talking about rocks, bushes, the stars. For eight hours he talked. I could hear his voice through the roar.

We passed a nomad village and Tom and Lee disappeared. They came back with a donkey and his owner, who was yawning and stretching. I was strapped onto the donkey and the oxygen was clamped on again, like a Halloween mask. I was sitting up on the donkey now clutching the oxygen tank and we started off again, a bizarre entry in some kind of avant- garde Halloween parade. But just who were we trying to scare? The little bells around the donkey's neck tinkled sweetly and mixed with the constant bleat of the oxygen tank which was blaring like a car alarm.

Down down down into an ocean of oxygen. I could feel the heavy air. After a few more hours we began to hear some howling off in the distance. I'd read about the wild dogs in lots of travel guides. Then more nomads ran out of the dark carrying huge pieces of wood. They talked to the Sherpa. He translated. "These sticks are for the dogs," he explained. The "sticks" were enormous, almost logs, and now Tom and Lee went ahead and at dawn I could see them up there slopping through icy streams with their bats.

Several false summits later we began to come down again. We had actually found a road made of stones. The Sherpa said it was the road used by the Dalai Lama as he escaped from

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WORKSHOP TOUR BY TIBETAN PERFORMING ARTISTS

Three Tibetan masters of the performing arts arrived in the U.S. to commence a year of study at Middlebury College in Vermont. Yonten Choephel, Sonam Phuntsok, and Ngawang Choephel from the Tibetan Institute of Performing Arts in Dharamsala in India are studying Western dance, theatre and voice training, and they are teaching a class in Tibetan dance at the college.

During their school breaks, the three performers will be touring the country, conducting workshops at sites where newly arrived Tibetans have settled. The main objective of this "Workshop Tour" is to hold workshops for fledging performing arts groups in areas where none have been formed. It is hoped that the visit of these artists will act as a catalyst to stimulate activity in this important aspect of Tibetan culture.

Many of the recently arrived Tibetans have formed performing arts groups and have begun to take part in local cultural events. One such local group is the Cholsum Dance Group of Tibet, the Tibetan performing arts group in New York. This dance group was formed by twenty-eight Tibetans living in the tri-state area.

Sonam Zoksang, president of the local Tibetan Association, states, "Our objective in forming this group is not only to preserve Tibetan dance and music but also to introduce Tibetan culture and traditions to this country, where we have come to stay." The Cholsum Dance Group of Tibet recently performed at the Amenia World Peace Festival in Poughkeepsie, an event attended by over 6,000 people.

Cholsum Dance Group perform in Poughkeepsie NY Photo: Darryl Bautista

The three person Workshop Tour will be a great opportunity for local Tibetans to work with these artists. The tentative schedule of workshops so far is as follows:

Nov. 24-28, 1993	• Salt Lake City, Utah
Dec. 21-26, 1993	• New York City
February 2-7 , 1994	• St. Louis, Missouri
Feb. 8-13, 1994	• Albuquerque, NM
June 3-10 , 1994	• Boulder, Colorado
June 11-18, 1993	• Twin Cities, Minnesota
June 19-26, 1993	• Chicago, Illinois

The participation of as many Tibetan communities as possible will make this tour a complete success! If you have any questions about the tour, please contact Heidi Melz at Tibet House, 241 E. 32 St., New York, NY 10016. Tel: (212) 213-5592. This tour is co-sponsored by the Tibet House and the Tibet Fund.

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Performing Arts

October 25, 8:00 pm., Glenn Auditorium, "Sacred Music Sacred Dance" by Tibetan monks from the Drepung Loseling Monastery.

September 5 - October 31, Tampa Museum of Art, Tampa, FL.
ART OF THE HIMALAYAS: TREASURES FROM NEPAL AND TIBET • 115 pieces of Buddhist and Hindu sculptures, thangkas, textiles and drawings from Tibet and Nepal are represented. In honor of the Florida premiere of this exhibition, the Tampa Museum of Art has invited the monks of Drepung Loseling Monastery to perform and present the sacred arts of Tibet.

For further information on **Art of the Himalayas: Treasures from Nepal and Tibet** and related events please call the Education Department at the Tampa Museum of Art at (813) 223-8130.

September 1993 - September 1994
GANDEN JANGTSE MONASTERY TOUR
Monks from Ganden Jangtse Monastery will begin their performing arts tour in Canada on September 9, 1993, and continue for approximately one year. For further details on their performance and bookings please call the Tibetan Buddhist Temple in Montreal at (514) 765-3515.

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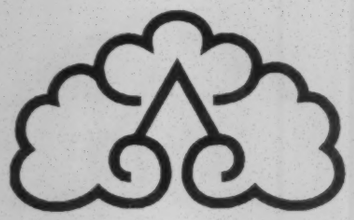
"Wisdom and Compassion: the Sacred Art of Tibet," which opened in San Francisco in 1991. But "Lost Empire of the Silk Road" is a special opportunity to view Kozlov's unique collection of art from the lost cultural crossroads of Khara Khoto.

The atmosphere is especially appealing at the Villa Favorita, with guests sharing Francesca von Habsburg's love of the art on display. At the opening of "Lost Empire of the Silk Road," Baron Thyssen-Bornemisza spoke with great feeling about the exhibition and the need to preserve the culture that produced it.

M.Z.

HIGHLIGHTS FOR 1994



1994 promises to be an active year for Tibet House! We are currently planning the following exciting events:

The second annual Great Miracle Prayer Festival Benefit concert will take place on February 10, 1994 at Carnegie Hall featuring Paul Simon, Laurie Anderson, Philip Glass and others.

Tibet House and the Metropolitan Institute for Psychoanalytical Psychotherapy will co-sponsor "The Suffering Self," an inquiry into Eastern and Western understanding of the self. The conference will be held at the Harvard Club on April 9 & 10, 1994.

On April 28 and 29, 1994, Tibet House will co-sponsor with the Columbia University Center for Buddhist Studies a conference, "World Science In Dialogue: I", to be held at the Union Theological Seminary at Columbia University. There will be a special reception for Tibet House, the Tibet Fund and the Columbia University Center for Buddhist Studies on April 29th.

Tibet House's third trip to Tibet will depart for Katmandu around June 15, 1994, to begin a visit to Lhasa, Shigatse, Gyantse, Sakya, and a circumnambulation of Mt. Kailash. Our intrepid trekkers will leave Tibet by foot, trekking out via the Mustang kingdom of northwestern Nepal. The trip is already almost full, but applications can be sent to Tibet House New York.

In September of 1994, we are planning a "Tibetan Book of the Dead Conference" in New York at Columbia University, sponsored by Tibet House along with the Columbia University Center for Buddhist Studies. Later in 1994, we also plan to have a Tibet House trip to Dharamsala.

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Tibet. We passed a mountain dotted with thousands of precarious little piles of rocks. Each represented someone who had been killed by the Chinese. We came to a valley and saw what looked like an old bomb site. We collapsed on the grass. Some monks ran out of the ruins. They had heard the whine of the oxygen tank and came over to investigate. We lay in the sun, like beached whales as they circled us making little clucking noises and shaking their heads and smiling the sunniest smile.

There were no more lights and the roaring sound had stopped. The sky had returned to its normal deep blue. The air was a thick delicious soup. I had no idea where we were but I was sure that I was no longer able to fly even if I tried really hard. I stared up at the sky.

As it grew dark, a yak bounded over the crest of a hill. Then another, and then another, followed by Sherpas who were trotting. After a couple of hours the first trekkers arrived. When they saw me they started to yell. "You?! what are you doing here?" Like they were seeing a ghost.

I did have a birthday party several days later in a hotel. We took pictures and had a birthday cake with yak butter frosting. It was a great party, in fact, a perfect party. Back in New York, I looked at the twenty hours of videotape from the trip. There were no images from my long slide down from the mountains. I tried to match the places up with the treasure hunt map, which now looked even more mysterious than it had months ago. The treasure I had found was nowhere and everywhere and made of many different perceptions: that the lights at the horizon are more beautiful than I could ever have imagined, that I was unafraid to die, that getting lost is a way to find the unexpected, and that other travellers will save you if they can. And to my fellow trekkers–Tom Cole, Annie Dorsey, Jodie Eastman, Lee Eastman, Heather Henson, Lisa Henson, Jonathan Ingham, Barbara Sloat, Marjorie Stern, Ganden Thurman, Bob Thurman, and Paul Weber–even though it seems incredibly inadequate to say this, thank you.

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During the day we had continued to the head of the valley and conquered a snowless pass into the head of the Chong Korghyel Valley, and then commenced a four-hour descent. Again, every valley is different and all are beautiful. The head Sherpa came up about an hour from camp to meet us and has not yet returned with the others. As I rounded the last bend with the sun setting off to the right and behind us, there stood the ruins of the Chong Korghyel Monastery, bathed in the purest gold setting sunlight, sharply detailed by the shadows of the mountains and its own walls and cracks. Behind it was the bluest pre-evening sky. I hope my pictures do it justice. Tomorrow, the jeeps.

TIBETAN PEACE MANDALA AT WORLD TRADE CENTER

Samaya Foundation, in cooperation with the Lower Manhattan Cultural Council and the Port Authority of New York/New Jersey, will present a Kalachakra Sand Mandala by monks from Namgyal Monastery at the World Trade Center from October 18 through November 30 as an offering of peace. The sand mandala will be constructed in the lobby of One World Trade Center by the pedestrian bridge to the World Financial Center, offering the 50,000 members of the international business community who pass each day a glimpse into a universe of compassion. A video installation will enable passers-by to view the details of the mandala as they are constructed in sand magnified 500%, and Tibetan prayer flags will grace the area, transporting their messages of peace into the atmosphere.

Three monks from Namgyal Monastery in Ithaca, New York will demonstrate their ancient ritual art weekdays from 8:30-5:30. In addition, there will be a half-hour lunchtime talk each day at 12:30 by Barry Bryant, artistic director of Samaya Foundation and author of *The Wheel of Time Sand Mandala* (Harper San Francisco 1993).

The aim of the *Tibetan Peace Mandala at the World Trade Center* is to bring the wisdom and compassion of Tibetan ritual art into the troubled heart of the American marketplace as a timely blessing of peace.

VIRGINIA MUSEUM UNVEILS EXTRAORDINARY YAMANTAKA

The Virginia Museum of Fine Arts has acquired a monumental, extraordinary wooden sculpture of the terrific Tibetan Buddhist deity, Yamantaka. The museum's curator of Asian art, Dr. Joseph M. Dye II, calls the nearly five-foot tall sculpture "one of the most dramatic and important works in the museum's collection," which is among the world's finest in Himalayan art.

The Yamantaka, with its thirty-four arms and multiple heads, makes a compelling impact on the viewer. Ferocious and triumphant in appearance, the painted sculpture, created in an imperial workshop in 18th century China for Tibetan Buddhist patrons, depicts Yamantaka trampling on subjugated demons, birds and animals —symbolizing evil, suffering and death. His enormous buffalo head, with its flaring red nostrils, popping eyes and gaping jaw, is augmented by seven other faces and topped by the blissful head of the Tibetan Buddhist god who represents the triumph of spiritual wisdom over death. "Nothing else like it exists in this country, Dr. Dye says. "Seeing it is such a profound visual experience that those who do will remember it forever."

The sculpture was purchased by the museum with funds provided by the E. Rhodes and Leona B. Carpenter Foundation and the Arthur and Margaret Glasgow Fund.

KITARO, NAWANG KHECHOG AND LOSELING MONKS AT THE CATHEDRAL OF ST. JOHN THE DIVINE

On Saturday, October 9 at 8:00 pm., Japanese recording artist Kitaro will join Tibetan flute player Nawang Khechog and the Tibetan monks of the Drepung Loseling Monastery in a concert at the Cathedral of St. John the Divine to benefit the International Campaign for Tibet. The magnificent Cathedral provides a profound setting for Kitaro's ethereal style of musical cymbals and gongs, accompanied by the harmonic chanting of the Loseling monks and the beauty of the Tibetan flute played by Nawang Khechog.

The concert is part of the three-day *Sacred in the Arts Conference and Festival*, which will also include a screening of award-winning director Mickey Lemle's documentary *Compassion In Exile: the Story of the 14th Dalai Lama*. In conjunction with Sacred in the Arts, WBAI (99.5) FM is presenting a three-week radio series on sacred arts which will feature interviews and music by some of the conference participants, including an interview with Glenn Mullin, author and artistic director of the Loseling Tibetan Monks, and live performances by Nawang Khechog. The programs will air on 9/23, 9/30 and 10/7 from 2:00-3:00 pm.

Tickets for the concert are $ 20.00 and may be purchased through the Cathedral box office (212) 662-2133 or Sacred in the Arts (212) 348-1872 or (800) 952-5287. For conference registration information, please contact *Sacred In The Arts*.

KITARO. Photo Kazu Yanagi

ATTENTION MEMBERS!

Each fall we ask you to renew your membership in Tibet House. Your partnership is vital for our continued work in preserving and supporting the culture of Tibet. Please help us put your commitment to work: your generosity is our lifeline!

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